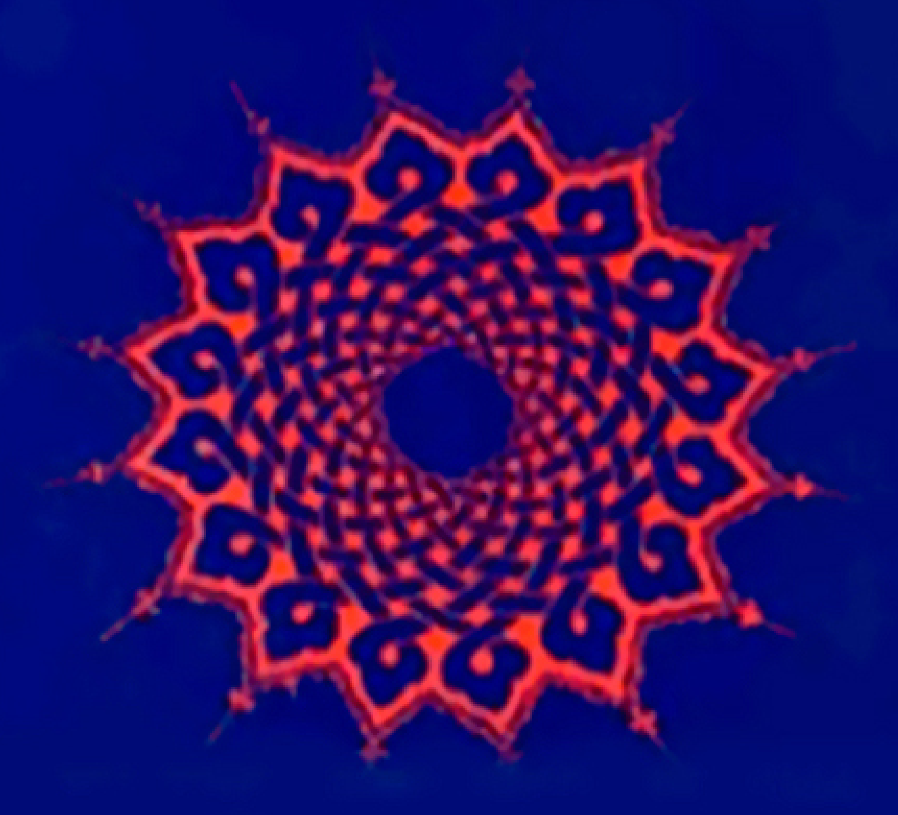
WHY ISLAM? PROOFS OF MODERN SCIENCE

By

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Translation revised by:

Mohammad Mahmoud Ghali





Why Islam ?

Proofs of Modern Science

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Introduction

Why should an intellectual embrace Islâm? We shall try to prove herein that the truth and perfection of the Qur'ân, revealed between the years 611 and 632 A.C. could not have possibly been the work of Muhammad, the Prophet of Islâm (peace be upon him), nor of any human being in history. it could only have been an outside revelation to Muhammad from a most knowledgeable super-natural source. The role of the Prophet did not exceed that of an honest Messenger, as well as a human model for all mankind.

Our approach will be both scientific and historical. We shall repeatedly underline certain verses of the Qur'rân that have stated or pointed to some modern scientific facts and concepts, in unequivocally precise terms. Such facts and concepts were beyond the reach of human knowledge at the time of revelation and for centuries thereafter. This establishes beyond doubt that the source of Qur'ân is : Superior to mankind, Absolutely Knowledgeable, and Most Truthful. Such perfection can only be possessed by the Creator of this infinite universe the One

God: (in Arabic) **Allâh**, Glorified and Exalted is He:

- Do they not consider the Qur'ân carefully? Had it been from other than Allâh, they would surely, have found therein many a contradiction. [4/82]

Here are several pieces of evidence, each of which could prove the scientific truth of the text of the Qur'ân. In this third edition, citations of the meanings of Qur'anic texts have been based mainly on:

- **Interpretation of the Meanings of the Noble Qur'ân**, by: M. Muhsin Khân and M. Taqiy-ud-Dîn Al-Hilâli, Dar us-Salâm.
- **Towards Understanding the Ever-Glorious Qur'ân**, by: M. Mahmûd Ghâli, Universities Publishing House.

It is stressed here that it is almost impossible to translate the original Arabic text, such as to precisely convey the Arabic meaning. This explains the frequent use of explanatory words or phrases between parentheses.

References to the meanings of Qur'anic Verses are shown between brackets as:

[Sûrah (Chapter) number/ Verse number].

Proofs

1- Laws of Science

Everything in the Universe follows strict scientific laws and conforms to delicate equilibria, leaving no room for chance or haphazardness. That is the very essence of modern science. The Qur'ân repeatedly stresses these concepts.

- He had created everything, and have measured it exactly according to its due measurements. [25/2]

- The sun and the moon follow courses (exactly) computed. [55/5]

- And the Heaven He has raised it high and He has set up the Balance. [55/7]

- Everything with him is in (due) proportion. [13/8]

- And We send down from the sky water (rain) in (due) measure. [23/18]

- And Who sends down water (rain) from the sky in due measure. [43/11]

- And We only send it not down except in a known measure. [15/21]

- And caused to grow therein all kinds of things in due proportion. [15/19]

2- Life Cycles

All creatures, whether animal, plant or solid are linked together in common cycles of change. Atoms and molecules are incessantly exchanged between the lifeless solids and live plants and /or animals. Examples are:

i. Decomposition and regeneration of human and animal cells

ii. The carbon cycle between plant or animal cells and carbon dioxide of the atmosphere

iii. The nitrogen cycle involving live cells, atmospheric nitrogen and soil fertilizers

Reference to the presence of these cycles is explicitly summed up in the verses:

- You bring the living out of the dead, and You bring the dead out of the living. [3/27]

- He brings forth the living from the dead, and it is He Who brings forth the dead from the living. [6/95]

- And who brings out the living from the dead and brings out the dead from the living. [10/31]

- He brings out the living from the dead, and brings out the dead from the living. [30/19]

3- All in Pairs

The Qur'ân states in an affirmative manner that **"everything"** in nature exists in pairs:

- And of everything we have created pairs. [51/49]

We came to know that this applies to the whole Animal Kingdom; from hugest creatures to the infinitesimally small i.e. viruses, bacteria and microbes, all being in pairs: male and female. The principle also applies to the plants that have stamens carrying pollen (male) grains, and carpels

whose ovules carry (female) eggs, a fact that was not known at the time of the revelation of the Qur'ân:

- And of every kind of fruit he made *zawjayn* (two in pairs). [13/3]

The same principle even applies to solid matter as well. On the smaller end, we have atoms consisting of positively charged protons and negatively charged electrons, in pairs. The existence of negative anti-protons and positive electrons (positrons), as well as several pair varieties of other nuclear particles has been verified. On the other end of the scale , in the Cosmos at large , cosmic bodies are believed to have their negative counterparts; the so called "black holes".

4- Nature of the Cosmos

The planet Earth is not what the ancient Greek philosophers believed to be, i.e. the center of the Universe. Rather, it is no more than a tiny spot in the limitless Universe. Limitlessness is expressed by the verse:

- The angles and the *Rûh* (Gabriel) ascend unto Him in a Day the measure whereof is fifty thousand years. [70/4]

The non-central role of the earth is consistently implied in the Qura'nic expressions. Whenever the creation of "earth" and "heavens" is mentioned, the word "heavens" precedes. One typical example (of 174 occurences in the Qur'ân).

- We created not the heavens and the earth and all that is between them except with truth and for an appointed term. [46/3)]

Obviously, an endless universe should contain endless types of creatures and forms of life, beyond what we could possibly imagine. Life is not confined to the human order and other biological orders known on Earth. This is what the following verses guide to:

- And among His *Ayât* (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. [42/29]

- And to Allâh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures or the angles. [16/49]

- The seven heavens and the earth and all that is therein, glorify Him an there is not a thing but glorifies His Praise But you understand not their glorification. [17/44]

The origin of planet Earth, as well as the whole of the visible universe, is believed to be an extremely dense mass that have exploded, in a process that is known as the big-bang. This concept agrees with the verse:

- Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? [21/30]

The exploded mass formed large nebulae of dust and gas that spread in space, as described in the following verse:

- Then he rose over (Arabic: *Istawâ*) towards the Heaven when it was smoke, and said to it and to the earth: "come both

of you willingly or unwillingly". They both said: We come willingly. [41/11]

Parts of this smoke has condensed, while others are still condensing into galaxies of stars. planets and moons .

According to recent observations and calculations, the whole visible cosmos should be continuously expanding. This was referred to in the following verse :

- With Hands did We construct the heaven. Verily We are (indeed) extending (it) wide. [51/47]

5- Space Travel

Everything in space: stars, planets or moons; are continuously moving in well-defined trajectories and uniform speeds. According to the General Theory of Relativity, the direct path between any two moving points in space should be curvilinear. The Qur'ân describes such motion in space by the word: *'urûj,* which in Arabic means winding, deflection or curving.

- What descends from the heaven and what *ya'ruj* (ascends, winds up) to it. [57/4]

- And that which descends from the heaven and that which *ya'ruj* (ascends, winds up) to it. [34/2]

- The angels and the *Rûh* (Gabriel) *ta'ruj* (ascend, wind up) to Him in a day the measure whereof is fifty thousand years. [70/4]

The Qur'ân points out to the possibility, in principle, for human travel into space, once the necessary power and technical capabilities are acquired.

- O assembly of Jinn and men! If it be you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allâh). [55/33]

However, risks e.g. meteors and radiation are expected and are also referred to in the verses:

- There will be sent against you both flames of fire and (molten) brass, and you will not be able to defend yourselves. [55/35]

Other verses in the Qur'ân refer to the continuous penetration of the earth atmosphere by meteors. These are counted in billions daily, and are of widely varying sizes. Most of these are burnt away before striking the earth, as these verses Suggest:

- And we have sought to reach the heaven; but found it filled with stern guards and flaming fires (meteors). [72/8]

Amazingly, the Qur'ân also describes the hardships exercised during rising to higher altitudes, such as: chest narrowness and difficulty of respiration:

- Whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. [6/125]

Qur'ân refers to vision impairment as a possible effect of space travel. Such symptoms have been lately reported by space astronauts

during space swimming experiments outside space vehicles:

- And even if We opened to them a gate from the heaven, and they were to keep on ascending thereto (all the day long). They would only surely say, "Our eyes have been (as if) *sukkirat* (Arabic: intoxicated, dazzled). Nay, we have been bewitched by sorcery". [15/14-15]

6- Time Relativity

On Earth, time is measured by the rotation of Earth around its own axis (days), and its orbiting around the Sun (years); or by the rotation of Moon around Earth (lunar months and years). Other units of time e.g. Solar months, Hours, Minutes and Seconds; are all "conventional" units devised by man to subdivide the naturally observed days and years into practical units. However, all these units are peculiar to our planet Earth, but physically meaningless anywhere else; e.g. the day on Venus is equivalent to 118 days of our 24-hour days, while on Jupiter it is 9 hours 55 minutes. In the Cosmos at large, time is only relative. This concept of relativity of time is

underlined by the following statements of the Qur'ân:

- And verily, a Day with your Lord is as a thousand years of what you reckon. [22/47]

- Then it (affair) will go up (winds) to Him, on a day the measure of which is a thousand years of your reckoning. [32/5)]

- The angels and the *Rûh* (Gabriel) ascend *ta'ruj* (ascend, wind up) to Him in a Day the measure whereof is fifty thousand years. [70/4]

7- Sun and Moon

The Sun is an incandescent star, and is the source of light and thermal energy to the surrounding planets. The cold moon surface reflects solar light, thus illuminating several earth nights. This contrast in nature and role between the Sun and the Moon is well-expressed the Qur'ân:

- And We have made (therein) a shining (blazing) lamp. [78/13]

- Blessed is He Who has placed in the Heaven big stars, and has placed therein a great lamp and a Moon giving light. [25/61]

- And has made the moon a light therein, and made the sun a lamp. [71/16]

The apparent shape of the Moon changes in a cyclic fashion each lunar month, from crescent, to quarter, to gibbous, to full moon. These phases are a result of the relative positions of the Moon with respect to the Sun and the Earth. The Qur'ân says:

- And the moon as light and measured out for it stages, that you might know the number of years and the reckoning. [10/5]

- And the moon, We have measured for it mansions (to traverse). [36/39]

A Solar year = 365.2422 days, while a Lunar year = 354.6036 days. Hence, 300 Solar years precisely equals 309 Lunar years, to the fourth decimal, no more no less. Surprisingly, Qur'ân states that the People of the Cave stayed there for 300 years, that are also 300 "and" 9 more years, i.e. 300 Solar years or 309 Lunar years:

- And they stayed in their cave three hundred (Solar) years, adding nine (for Lunar years). [18/25]

8- The Earth

Earth is almost a sphere, that rotates around its own axis, resulting in the alternation of nights and days. So says the verse:

- He makes the night to go (Arabic: *yukawwir* = roll about) in the day, and *yukawwir* the day in the night. [39/5]

The Earth's motion is also implied from the Qur'anic statement:

- By the sun and its brightness. By the moon as it follows it (the sun). By the day as it shows up (the sun's) brightness. By the night as it conceals it. [91/1-4]

i.e. daytime brings the sun into vision (i.e. by Earth's rather than by Sun's motion), The subsequent coming of night hides away the Sun, i.e. again, the sun's disappearance is not due to its own motion.

The concept of motion is also implied from the expression "stripping" or "withdrawal". This refers to the relative withdrawal of the earth away

from the illuminated part of its atmosphere ic envelope.

- And a sign for them is the night, We *naslakh* (strip off, withdraw) therefrom the day. [36/37]

9- Mountains

Mountains have a prominent role in stabilizing the earth's crust, during the continuous motion of the planet, with all its burdens of molten magma and vapors below the lithosphere. The floating lithosphere is divided into 15 major tactonic plates, whose boundaries and other faults can move freely, producing earthquakes and volcanoes. Mountains **do** contribute to minimizing such phenomena. The stabilizing role of mountains is emphasized in the Qur'anic verses:

- And He has affixed into the earth mountains standing firm, lest it should shake with you. [16/15]

- And We have placed on the earth firm mountains, lest it should shake with them. [21/31]

- And has set on the earth firm mountains, lest it should shake with you. [31/10]

10- The Sky:

The Earth atmosphere around us actually consists of a number of layers. Each has characteristic composition and physical properties. This relatively modern discovery could be an interpretation of the multiple "heavens, one above the other", referred to in the Qur'ân. Another possible interpretation could be the different components of the infinite Cosmos, e.g. galaxies, stars therein, planets, moons, black holes, inter-galaxy and intra-galaxy spaces:

- See you not how Allâh has created the seven heavens one above another.[71/15]
- And We have built above you seven strong heavens.[78/12]
- And indeed we have created above you seven heavens (one over the other). [23/17]

These layers represent a perfectly stable structure, as indicated in the following verse:

- Are you more difficult to create or is the heaven that He constructed. He raised its height and has perfected it. [79/27-28]

It is a continuous structure. The absence of major discontinuities or flaws is stated as follows:

- Have they not looked at the heaven above them? How We have made it and adorned it, and there are no rifts in it? [50/6]

The overall earth atmosphere is permanently stable. It is stabilized by gravity (mountains also probably have a role), and by equilibrium between the atmospheric gases and the products of chemical and biological reactions on earth:

- And We have made the heaven a roof, safe and well guarded. [21/32]

It will so remain until major disorders occur such as the "Resurrection".

- And when the heaven is stripped off. [81/11]

- When the heaven is split asunder. [84/1]

- When the heaven is cleft asunder. [82/1]

The atmosphere plays a vital role in preserving the air (essential for biological life) from escaping away into space. In its lower layers, water vapor evolved from plants and water surfaces (seas and oceans) condenses and "returns" to the earth as rain. Also, thermal radiation reflected back (returned) from the atmosphere is not allowed to leak away. So does wireless waves... etc. the Qur'ân describes this "return" effect as:

- By the sky (having rain clouds) which gives the *raj'* (return: rain ...etc)? [86/11]

11- Rain:

Clouds are formed when wind induces water evaporation. Wind also stirs sea mist as well as dust particles, and cosmic ray-ionized gases. These act as nuclei to collect water vapor of the atmosphere into clouds. This is expressed in the Qur'ân.

- Allâh is He Who sends the winds, so that they raise clouds. [30/48]

- And it is Allâh Who sends the winds, so that they raise up the clouds. [35/9]

It is as though wind inoculates or "fertilizes" the clouds with these various particles. This very same description is used in the verse:

- And We send the winds fertilizing, then cause the water (rain) to descend from the sky. [15/22]

Further, the wind drives the clouds here and there. Oppositely charged clouds are "combined" together into "heaps" or piles, as in the Qur'anic verse:

- See you not that Allâh drives the clouds gently, then joins them together, then makes them into a heap of layers?, and you see the rain comes forth from between them, and He sends down from the sky from hail (like) mountains (or there are in the heaven mountains of hail from where He sends down hail). [24/43]

These combinations result in "heavier" and more dense clouds, that are more amenable to rain fall. This process is accompanied with intense

electric discharges, manifested as lightning and thunder, as in the following verse;

- It is He Who shows you the lightning, as a fear (for travelers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water). [13/12-13]

Spreading of clouds in the sky can take one of two modes: either horizontal spreading with little height; or vertical buildup of layers of ice (cumulonimbus). The latter take mountain-like shapes, an observation only recently made during air flights. Qur'ân differentiates clearly between these two modes, using different expressions:

- Allâh is He Who sends the winds, so that they raise clouds, and **"spreads"** them along the sky as He wills, and then break them into fragments, until you see rain-drops come forth from their midst [30/48]

- See you not that Allâh drives the clouds gently, then joins them together, then makes them into a heap of layers?, and you see the rain comes forth from between them, and He sends down from the sky hail

(like) **"mountains"** (or there are in the heaven mountains of hail from where He sends down hail). [24/43]

It is the latter cumulonimbus clouds that normally give hail stone, as well as thunder and lightning. This is the context of the latter verse above (24/43), which also indicates that rain comes from "within" the clouds, and not from the bottom surfaces, as laymen and our early ancestors could have imagined.

12- Water Sources:

For centuries, it was not known that rivers originate mainly from clouds colliding with the cold peaks of lofty mountains. They condense into rain water, or freeze as ice that melts away later. In either case, water flows down the river stream. This coupling between lofty mountains and rivers formation is stated in the verse.

- And have placed therein firm and tall (lofty) mountains, and have given you to drink sweet water? [77/27].

On the other hand, the original source of springs and underground wells is also rainwater; that infiltrates the ground to finally collect in huge

underground aquifers. This is a discovery of modern science (Plessey 1570 A.C.), that was stated explicitly in the verse:

- See you not that Allâh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water – springs. [39/21]

For centuries, the saline seas and oceans were the main sources of pearls and other precious stones. Relatively recently, however, it was discovered that some freshwater rivers, as well, contain a variety of precious stones. These include pearls in some rivers in the British Isles, Czechoslovakia and Japan, as well as several other stones like diamonds, sapphire and zircon in different rivers and river sediments. This confirms the information given by the verses:

- And the two seas (kinds of water) are not alike, this is fresh and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish) and derive the ornaments that you wear. [35/12]

- He has let loose the two seas (the salt and fresh water) meeting together. Between them is a barrier none of them can transgress. Then which of the Blessings of your Lord will you deny? Out of them both come out pearl and coral. [55/19-22]

13- Agriculture

When agricultural soil is irrigated, water penetrates the pores. The soil "expands" upwards, and the bottom "vibrates" by this movement, as well as by the motion of the roots and of earthworms. These phenomena occur on too small a scale to be noticeable by the naked eye. It was only through modern precise observations of the soils that such expansion and motion could be detected. The Qur'ân describes such phenomena in the verse:

- ... And you thou see the earth barren, but when We send down water (rain) on it, it is stirred (Arabic: ihtazzat = shaken, to life), and it swells and puts forth every lovely kind (of growth). [22/5]

Agricultural soils vary widely in chemical and biological constituents, as well as in physical structure and properties, even from inch to inch. So does the agricultural productivity and crop quality. This fact is referred to in the verse:

- And in the earth are neighboring tracts, and gardens of vines and green crops (fields), and date-palm, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water. Yet, some of them We make more excellent than others to eat.[13/4]

The Qur'ân also refers to a modern scientific discovery, i.e. that the soils of high lands are generally more fertile and productive than low lands:

- Is the likeness of a garden, on a height: Heavy rain falls on it and it doubles its yield of harvest. [2/265]

14- Zoology

Modern studies of animal life have confirmed the diversity of animal communities,

being divided into: classes, orders, families... etc. Each has its typical way of life, social pattern, and even its language of communication, much so like human societies. This is referred to in the Qur'ân, where all the animal species are referred to as "communities":

- There is not a moving (living) creature on earth, nor a bird that flies with its wings, but are communities like you. [6/38]

All variations of biological life: animal or plant, even microscopic creatures, depend for their life on water. This was emphasized several centuries back in the Reveled Qur'anic verses:

- Allâh has created every moving (living) animal creature from water. [24/45]

- ... And We have made from water every living thing. Will they not then believe? [21/30]

The Qur'ân also describes the gushing (origination) of milk from grazing livestock, in a manner that is both anatomically and physiologically correct. Products of digestion are

diverted into: milk to the udder, blood to the veins, and remnants to the stool and urine, according to the verse:

- And verily, in the cattle there is a lesson for you. We give you to drink of that is in their bellies, from between excretions and blood, pure milk, palatable to the drinkers. [16/66]

15- Embryology

Several verses in the Qur'ân deal with the formation and development of human embryos, in such precise words as to conform with the modern science of embryology. Pregnancy starts with the combination of a single father's sperm with a single mother's ovum; to form a combined fertilized cell. The genetic characteristics are determined according to the respective cromosomes, combined or "mixed" together. Here the Qu'rân states:

- Verily we have created man from *nutfah* (minute trace, drop) of mixed semen (sexual discharge of man and woman), in order to try him. [76/2]

It is only one sperm out of millions that succeeds in fertilizing the ovum, and deciding the fate of the resulting embryo. This minute portion of semen is described by the Arabic word "*nutfah*"; which means: traces or minute remains of liquid:

- Was he not *nutfah* of semen emitted (poured forth). Then he became an 'Alaqah (a clinging mass, a clot); then (Allâh) shaped and fashioned (him) in due proportion. And made of him two sexes, male and female. [75/37-39]

For this reason also, it is almost impossible, except for Allâh, to know beforehand the gender of the new embryo, before much further growth:

- Allâh knows what every female bears and, by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion. [13/8]

As soon as the ovum is fertilized, it migrates back to the uterus where it implants or "clings" itself to the wall. Recall that the ovum fertilization occurs also through a sort of

"clinging" the sperm to its wall. Either or both of these "clinging" processes are referred to clearly by the Arabic word of *'Alaq*, in the first two verses revealed in the Qur'ân:

- Read in the name your Lord, Who has created. He has Created man, from *'Alaq* (a clinging mass). [96/1-2]

Also, the following verses describe the whole stages of development of human embryo from an *'Alaqah* to an almost a morsel of flesh. At first, the multiplying cells do not show any definite shape, but gradually most of the cells evolve into different organs of the body, while other cells do not contribute to any specific form. Then a cartilage structure forms, that later evolves into the skeleton bones. Later these bones are clad with muscles. Qur'ân defines exactly the same sequence, as in the following verses:

- We have created you (i.e. Adam) from dust, then from a *nutfah* (a trace of liquid), then from an *'Alaqah* (a clinging mass, a clot), then from a *Mudghah* (a bite, morsel, a little lump of flesh), some formed and some unformed. [22/5]

- Thereafter. We made him as a *Nutfah* (mixed drops of the male and female sexual discharge) in a safe lodging. Then We made the *Nutfah* into an *'Alaqah* (a clinging mass). Then We made the *'Alaqah* into a *Mudghah* (a bite, morsel, a little lump of flesh), then We made out of that *Mudghah*: bones, then We clothed the bones with flesh, and then We brought it forth as another creation. [23/13-14]

During pregnancy, the embryo floats all the time in the amniotic fluid, that supplies it with all its needs. This liquid is kept in a strong "omnion" membrane. It gets its supply of food (and rejects wastes) through a second "chorion" membrane, that is intermediary between the omnion membrane and the third "decidua" membrane. These three membranes might be the "three veils" mentioned in the verse:

- He creates you in the wombs of your mothers, creation after creation, in three veils of darkness. [39/6]

Another possible interpretation could be the three consequtive locations of the ovum during its trip from ovulation to the birth of the full baby,

i.e. 1) the ovaries. 2) the fallopian tube where fertilization occurs. 3) the uterus.

16- Breastfeeding

The Qur'ân defines a full two-year period for breast-feeding of infants. This agrees with what modern health practice prescribes. Only recently, has the vital importance of breastfeeding been fully realized. Mother's milk is a perfectly balanced, easily digested food, that also provides antibodies essential both for immunization and anti-allergy:

- The mothers shall give suck to their children for two whole years, for those who desire to complete the term of suckling. [2/233]

17- Food and Hygiene

The Qur'ân emphasizes the medical benefits of honey, confirmed by modern medical knowledge, for the treatment and well-being of humans:

- There comes forth from their (bees) bellies, a drink of varying color, wherein is healing for men. [16/69]

On the other hand, modern scientific discoveries have confirmed the medical wisdom of prohibiting certain foods and drinks. These include dead animal meats; that were not given enough time to bleed off completely. This can only be guaranteed by the Islamic slaughtering practice of cutting the throat, in such a manner as to allow for the drainage of the blood. Animal blood, also prohibited in Islâm, easily absorbs and promotes bacteria from within and outside sources.

The prohibited pork meat carry a list of dangerous parasites. Tinea, that seriously damage the human organs, including the brain and intestines, is only one type of these parasites. Also pork fat is the most indigestible and highest in cholesterol.

Alcohol, prohibited in Islâm, is considered a great threat to civilization, medically, psychologically and socially, next only to AIDS. Adultery and homosexuality, the main sources of AIDS and other venereal diseases, are also

prohibited. Besides, all venues leading to such practices are discouraged through Islamic guidance and legislation.

Much of modern hygienic practices, essential for personal and community health care, have been prescribed by the Prophet (pbuh), who was an illiterate who lived in a primitive community 14 centuries back. These include the periodic washing of the whole body (at least once a week and after every intercourse), and ablution i.e. washing of hands, face, arms and feet; and wiping the hair with water. This is repeated up to five times a day, as a prelude for the five prayers. Tooth brushing with natural (*Siwâk*), or artificial brush, and gargling the mouth after meals and before prayers are also enacted.

Moderation in food intake, eating slowly in a seated upright position, fetching the proper medication, avoiding infected areas, and even the principle of holding quarantines during epidemics have been ordained by the Prophet of Islâm.

Protection of the environment from the uncontrolled spread of parasites, and the avoidance of rabies infection from dogs are two more examples of practices prescribed in Islâm,

centuries earlier than human civilization could know or appreciate the wisdom behind. Citations from the Qur'ân and the Prophet's "*Hadîth*" or "*Sunnah*" (sayings and deeds), relevant to this section, are too numerous to include in this concise work.

18- Natural history

Paleontology is the science that deals with investigating prehistoric forms of life on earth, through the survey and study of extinct plant and animal fossils. The Qur'ân has referred to precisely this same concept:

- Say: Travel in the land and see how (Allâh) originated the creation. [29/20]

19- Moses and Pharaoh

The history of ancient Egyptians remained buried for tens of centuries. Only in this century, with the discovery of the "Rosetta Stone", were the gates of this history thrown open. Later, discoveries of the Royal tombs has demonstrated that mummies of kings had been kept intact – through mummification (embalming) – to the

present times. Particularly, the mummies of the 18th dynasty Pharaohs, who witnessed the struggle between the Prophet Moses and the Pharaoh, were all intact. These include the well-known Thotmoses, Ramses, and Mernbetah. The latter is believed by most historians to be the so-called "Pharaoh of Exodus", who was drowned while chasing Moses and the Israelites. The Qur'ân, however, revealed that, after drowning, the Pharaoh's mummy has been kept as is, for future generations to witness:

- So his day We shall deliver your (dead) body (out from the sea), that you may be a Sign to those who come after you. [10/92]

20- Prophecies Fulfilled

Every Prophecy foretold in the Qur'ân have been materialized, one by one, with the march of history. They are of such nature, to be impossible to materialize, unless their source was the All-Knowing Creator of this Universe: Allâh. Examples are:

Prophecy I. Predicting that the text of the Qur'ân will be preserved forever:

- Verily We, it is We Who have sent down the *Dhikr* (i.e. the Qur'ân), and surely We will guard it (from corruption). [15/9]

In spite of the fact that it was first revealed in a community that was largely illiterate, and in the absence of modern documentation facilities, not a single word or letter has been changed or modified ever since. In contrast to other scriptures, Qur'ân is Qur'ân, whether recited in the seventh or in the twentieth centuries; whether by Arabs in the Middle East or by Turks, Indonesians, Nigerians or Americans.

<u>Prophecy II.</u> The Qur'ân challenges everybody, anywhere, anytime to compose or imitate such a unique perfect literary style, superb language, most precise expression; or deep impact on mind, soul and senses:

- Or they say, "He (Prophet Muhammad) forged it (the Qur'ân)". Say, "Bring you then ten forged *Sûras* (chapters) like unto it, and call whomsoever you can, other than Allâh (to your help)!, if you speak the truth". [11/13]

- Or they say, "He (the Prophet) has forged it (The Qur'ân)? Say, "Bring you a *Sûrah* (chapter) like unto it and call whomsoever you can besides Allâh, if you are truthful. [10/38]

- And if you are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad), then produce a *Sûrah* (chapter) of the like thereof and call your witnesses (supporters, helpers) besides Allâh, if you are truthful. [2/23]

- Say: if the mankind and Jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another. [17/88]

The proof of the history of the Arabic literature has been such that no other text, whatsoever, stood to the challenge: or even claimed to be .

Prophecy III. Humanity will, gradually come to grasp the soundness and scientific significance of several Qur'anic statements, beyond what was known at the time of revelation, as emphasized in the following verses:

- We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. [41/53]

- Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled. [10/39]

- And you shall certainly know the truth of it after a while. [38/88]

- He will show you His *Âyât* (signs) so that you shall recognize them. [27/93]

- For every news there is a reality and you shall come to know it. [6/67]

That this has gradually come true is the context of this work (Sections 1-20).

Prophecy IV. The conquest of Mecca was prophesied in the Qur'ân:

- Verily He who has given you (O Muhammad) the Qur'ân (i.e. ordered you to act on its laws and to preach it to others) will surely bring you back to *Ma'âd* (a title of Mecca). [28/85]

- Indeed Allâh shall fulfill the true vision which He showed to His messenger: In very truth, you shall enter *Al-Masjid Al-Harâm* (the Sacred Mosque in Mecca) if Allâh wills. [48/27]

These verses were revealed at a time when the new Muslim faith was at its lowest ebb, hardly surviving the deadly siege by all contemporary forces, in and outside the Arabian Peninsula. Nevertheless, all of this and more (indeed much more) came true.

Prophecy V. A few years before the death the Prophet Muhammed (peace be upon him), Persia has given a massive defeat to the Romans, that was culminated by the conquest of Jerusalem in 614-615 A.C. The Qur'ân however has given a prophecy, against all odds at that time, that victory will swing back to the Romans, and that this should be within less than 10 years.

- The Romans have been defeated, in the nearest land; and they, after their defeat, will be victorious within *bid'* (three to nine) years. [30/2-4]

The surprise victory did occur, in a decisive battle in the year 622 A.C., and the Romans struck into the heart of Persia in the year 624 A.C. This gave a further confirmation to the truth of the Qur'ân.

Conclusion

Dear reader

Once you have read the preceding brief presentation of the scientific and logical evidence the truth and authenticity of the message of Islâm, i.e. you are from now on: ***responsible*** before the "Source" of that Message the one God: **Allâh**. It is a unique time for self-reckoning Please give yourself a few moments of truth, liberating yourself from all preconceived ideas, think freely, and do not take the issue lightly. You have not come to existence by random chance, nor for a purposeless life.

- Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us (for account). [23/115]

The matter is ***serious***. Once you have put your hands on the right evidence, everything you think of or stand for will be either rewarded or penalized. So. do not hesitate. ***Act now***, before you finish your term of life on this earth. This can

come at any moment, whether you are young or old, regardless of your wish or plan; and beyond your own expectation or control:

- And Allâh grants respite to none, when his appointed time (death) comes. [63/11]

- (It will be said to the sinners), "Indeed you were heedless of this; now We have removed from you your covering, and sharp is you sight this Day. [50/22]

At such time, you will be totally helpless and devoid of money, power, family or friends :

- The Day Whereon neither wealth nor sons will avail. [26/88]

Nobody will be forgiven for blindly following the influence of parents, leaders, clergy or society:

- Then those who were followed disown (declare themselves honest of) themselves of those who followed (them). [2/166]

- Then the weak will say to those who were arrogant (chiefs): "Verily, we were

following you; can you avail us anything against Allâh's Torment? [14/21]

- Nay they say: " we found our fathers following a certain way and religion, and we guide ourselves by their footsteps. [43/22)]

In Islâm, the doors of repentance are widely open, any time for anybody. So, don't miss the valuable chance. It is never too late.

- Say, "O *'Ibâdi* (My slaves)" who have transgressed against themselves! Despair not of the Mercy of Allâh. Verily, Allâh forgives all sins. [39/53]

Islâm is a universal message revealed to all humanity, irrespective of race, language or place:

- It (this Qur'ân) is only a reminder to all the *'Âlamîn* (mankind and jinn). [38/87]

- And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind. [34/28]

To be a Muslim you need no intermediary. Just think independently, you are free to decide:

- There is no compulsion in religion. Verily the Right Path has become distinct from the wrong path. [2/256]

So Now:

Choose for Yourself Your Own Fate

Islam for Everyone

www.islam-for-everyone.com

English:

- **Why Islam? Proofs of Modern Science**
- **Islam: the True Message of Moses, Jesus, and Muhammad**
- **Islam in Brief**
- **Your Way to Islam**
- **Teach Yourself Islam**
- ***Sirat Ibn Hisham* (Biography of the Prophet), Abridged**
- ***Al-Ghazali*'s Revitalization of the Sciences of Religion, Abridged**

Francais:

- **Pourquoi l'Islam? Les Preuves de la Véracité de la Révélation du Coran**
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